

29. यथा प्रदीप्तं

As moths with quickened speed will head-
long fly

Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within Thy mouths destroyed to fall.

30. लेलिहसे ग्रसमानः

On every side, all-swallowing, fiery-tongued,
Thou lickest up mankind, devouring all ;
The glory filleth space : the universe
Is burning, Vishnu, with Thy blazing rays.

31. आख्याहि मे को

Reveal Thy SELF ; what awful Form art
Thou ?

I worship Thee ! Have mercy, God supreme !
Thine inner Being I am fain to know ;
It is Thy forth-streaming Life bewilders me.

32. कालो अस्मि

Time am I, laying desolate the world
Made manifest on earth to destroy man-
kind,

Not one of all these warriors ranged for
 strife,
 Escapeth death, even without they help.

33. तस्मात् त्वमुत्तिष्ठ

Therefore stand up ! win for thyself renown,
 Conquer thy foes, enjoy the wealth-filled
 realm,

By Me they are already overcome,
 Be thou the outward cause, left-handed
 one.

34. द्रोणं च भीष्मं च

Drona and Bhishma and Jayadratha,
 Karna, and all the other warriors here,
 Are slain by Me. Destroy them without
 pang,
 Fight ! thou shalt crush thy rivals in the
 field.

35. एतच्छ्रुत्वा

Having heard these words of Keshava, he
 who weareth a diadem, and with joined
 palms, quaking and prostrating himself
 spake again to Krishna stammering with
 fear, casting down his face.

36. स्थाने हृषीकेश

Hrishiksha! in Thy magnificence
Rightly the world rejoiceth, hymning Thee;
The Rakshasas to every quarter fly
In fear; the hosts of Siddhas prostrate fall.

37. कस्माच्च तेन

How should they otherwise, O loftiest Self!
First Cause! Brahmā Himself less great
than Thou.

Infinite, God of Gods, home of all worlds,
Unperishing, Sat, Asat, That supreme!

38. त्वमादिदेवः

First of Gods, most ancient Person Thou art
Supreme receptacle of all that lives
Knower and known, the dwelling-place on
high.

In thy vast Form the universe is spread.

39. वायुर्यमोग्निः

Thou art Vāyu and Yama, Agni, Moon,
Varuna, Father, Grandsire of all;
Hail, hail to Thee! a thousand times all hail!
Hail unto Thee! again, again all hail!

40. नमः पुरस्ताद्

Prostrate in front of Thee, prostrate behind
Prostrate on every side to Thee, O All
In power boundless, measureless in strength
Thou holdest all; the Thou Thyself art All.

41. सखेति मत्वा

If, thinking Thee but friend, importunate,
“ O Krishna ! or O Yadava ! O friend ! ”
I cried, unknowing of Thy majesty,
And careless in the fondness of my love ;

42. यच्चाऽवहासार्थं

If jesting I irreverence showed to Thee,
At play, reposing, sitting or at meals,
In thy presence, O Lord, or in absence
Forgive my error, O Thou boundless One.

43. पितासि लोकस्य

Father of worlds, of all that moves and
stands,
Worthy of reverence as Guru Great
There is none like to thee. Who passeth
Thee?
Pre-eminent Thy power in all the worlds.

44. तस्मात् प्रगम्य

Therefore I fall before Thee ; with my body
I worship as is fitting ; bless Thou me.

As father with the son, as friend with friend,
With the beloved as lover, bear with me.

45. अदृष्टपूर्वं

I have seen that which none hath seen
before,

My heart is glad, yet faileth me for fear ;
Show me, O God, Thine other Form again—
Mercy, O God of Gods, home of all worlds—

46. किरीटिनं

Diademed, mace and discus in Thy hand,
Again I fain would see Thee as before ;
Put on again Thy four-armed shape, O Lord,
O thousand armed, of forms innumerate.

47. मया प्रसन्नेन

Arjuna, by My favour thou hast seen
This loftiest Form by Yogas Self revealed
Radiant, all penetrating, endless first
That none except thyself hath ever seen.

48. न वेदयज्ञा

Nor Sacrifice, nor Vedas, alms nor works
Nor sharp austerity, nor study deep
Can win the vision of this Form for man
Foremost of Kurus, thou alone hast seen.

49. मा ते व्यथा

Be not bewildered, be thou not afraid
Because thou hast beheld this awful Form ;
Cast fear away, and let thy heart rejoice ;
Behold again Mine own familiar shape.

50. इत्यर्जुनं

Vāsudeva, having thus spoken to Arjuna,
again manifested His own Form, and con-
soled the terrified one, the Mahātman again
assuming a gentle form.

51. दृष्ट्वेदं मानुषं

Beholding again Thy gentle human Form,
O Janardana, I am now collected, and am
restored to my own nature.

52. सुदुर्दर्शमिदं

This Form of Mine, beholden by thee, is
very hard to see. Verily the Angels ever
long to behold this form.

53. नाहं वेदैर्न

Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offering.

54. भक्त्या त्वनन्यया

But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.

55. सत्कर्मकृन्मत्

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment without hatred of any being, he cometh unto Me, O Pandava.

56. ये मे मतमिदं

Those who practise this cult of mine, full of faith and free of cavil, they are released from all action.

57. ये तु एतद् अभ्यसूयन्तो

Who carp at my teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones, as fated to be destroyed.

58. योगास्त्रयो मया प्रोक्ता

I have related to you, all the three Paths of realising the end. These are Karma-Yoga, Bhakti-Yoga and Jnana-Yoga; and there is not a fourth path.

59. इदं ते नातपस्काय

Never is this to be divulged by thee, to the undisciplined, the undevoted, the uninterested, or the ir-reverent.

60. य इदं परमं गुह्यं

But he, who out of regard for Me, states this great secret, to my devotees, he shall, without doubt, come to Me.

61. न च तस्मान् मनुष्येषु

Nor is there, among men, any one, who performs dearer service to Me, than he, nor any one, who is dearer.

62. अध्येष्यते च य इमं

And he who recites this sacred dialogue of ours, performs a Jnana-Yajna, I tell you.

63. श्रद्धावान् अनसूयश्च

He also, who in faith and reverence, hears this gospel, is released from evil and goes to the radiant world of the saints.

64. क्वचित् एतद् श्रुतं

Have you heard this, with attention, O Partha, has your delusion, caused by un-wisdom, been destroyed?

65. नष्टो मोहः स्मृतिर् लब्धा

Destroyed is my delusion, I have gained comprehension, through Thy grace, O Im-mutable one. I am firm ; my doubts have fled. I shall do, as you say.

66. अपाम सोमं

I have drunk the Soma, and become im-mortal. I have seen light, and visioned God. How can an enemy injure me any longer? What fear has the mortal, after he has come to know immortality?

67. इत्यहं वासुदेवस्य

Thus I heard the marvellous dialogue of Partha and the Great Vasudeva—the dia-logue that makes the hair stand on its end.

68. व्यासप्रसादात् श्रुतवान्

By the favour of Vyasa, I listened to this secret and supreme Yoga, directly from Krishna, the Lord of all Yogas.

69. राजन् संस्मृत्य संस्मृत्य

O King, as often as I remember this marvellous and holy dialogue between Kesava and Arjuna, I rejoice and re-joice.

70. तच्च संस्मृत्य संस्मृत्य

Remembering and re-remembering also that most marvellous form of Hari, great is my wonder, O King, and my hairs stand again and again.

71. यत्र योगेश्वरः कृष्णः

Wherever is Krishna, the Lord of the Yogas, and wherever is Partha, the archer, assured are there, prosperity, victory, progress and firm law.

72. सर्वोपनिषदो गावो

All the Upanisads are like a cow, and Krishna is the milk-man. Partha is the calf,

and the Gita is the milk. He who is wise, will drink it.

73. भारते सर्ववेदार्थः

The substance of all the Veda, is in the Bharata, and the substance of the whole Bharata is in the Gita. Thus the Gita comprehends all the Śāstra.

74. कर्मोपास्ति ज्ञानभेदैः

All the three different sections of the Scripture—Karma-Yoga, Bhakti-Yoga, and Jnana-Yoga—are here. What is here, is elsewhere ; and what is not here, is nowhere.

75. शास्त्रं यदि भवेद् एकम्

When there is only one Scripture, a man at once knows his duty. But if the scriptures are many, he is at a fix.

76. उशना वेद यच्च शास्त्रं

And so all that has been laid down by the rival schools of Usanas (the Asura-Prophet) and Brihaspati (the Deva Prophet), have here been reconciled and stated to the chief of the Kurus.

77. शाक्ता सौरा वैष्णवाश्च

The Śaktas (the Sikhs), the Sauras (the Parsis), the Vaisnavas (the Hindus), the Ganapatyas (the Buddhists) and the Saivas (the Jainas)—all these five sects of the Aryan Culture, recite that familiar edifying song.

78. सर्वशास्त्रमयी गीता

The Gita comprehends all the Scriptures, just as Hari comprehends all the gods. Where there is Krisna, there is Rectitude, and where there is Rectitude, there is victory.

79. गीता सुगीता कर्तव्या

The Gita alone need be studied well. What is the good of the other many Scriptures? The Gita was revealed directly by the voice of the Centre of the Lotus (Lord of the universe).

80. सर्वेभ्य एव दानेभ्यः

The gift of the scripture is the greatest of all gifts. May you spread out and preach the Veda all the world over.

81. वेदस्याध्ययनं हीदं

The study of the Scripture is indeed a great merit. But one should take care lest he misunderstands, for the meaning of the Veda is often only apparent.

82. विभेत्यल्पश्रुताद् वेदः

The Veda is afraid of the lay-man, that it will be misconstrued. Let him read this New-Veda and he will reach the goal.

PARĀ-VEDA
OR
PANCHADAŚĪ GĪTĀ

PART III

NOTES

CHAPTER I

३४. एतान्न हन्तुम् इच्छामि

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.

George Eliot.

४५. यदि मामप्रतीकारम्

Might is not right in human life. On the other hand it is this distinction that constitutes Morality.

Seth—Ethical Principles.

४८. प्रज्ञावादांश्च भाषसे

There lives more faith in honest doubt,
Believe me, than in half the creed.

Tennyson.

८१. धर्म्याद् हि युद्धात्

Is life worth living? Yes, so long
As there is wrong to right.
Wail of the weak against the strong,
Or tyranny to fight.

Alfred Austin.

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CHAPTER I

८७. अशोच्यः हि हतः शूरः

If the main tendency of things is downwards, even then we must strive ; for the man who abandons a cause which is right because it is denied success, is despicable.

Aurobindo.

८९. श्रेयो भोक्तुम् भैक्ष्यमपीह लोके

Vanity it is, to wish to live long, and to be careless to live well.

Imitation of Christ.

९१. यच्छ्रेयः स्यात्

I have often heard that it is safer to hear and take counsel, than to give it.

Imitation of Christ.

CHAPTER II

३. क्लृप्त्यं मा स्म गमः पार्थ

Arjuna, according to Krishna, is a coward, not because he refuses to fight (which he might do from a sense of duty as well) but

because he yields to passion, because he is committing a moral sin by giving up his Duty.

*Lingesa Mahabhagavat---
Heart of the Gita.*

५. यत्र नास्ति शरैः कार्यम्

1. Not without, but within the soul, are the issues of life.

Seth.

2. If a man cannot control himself, how can he expect to be master of others?

Avebury—Peace & Happiness.

3. A man has to make himself a person by his own conscious efforts. He will not be a person through the efforts of others.

Wheeler—An Elementary Course of Ethics.

६. व्यसायात्मिका बुद्धिर्

1. Practice implies theory. Every life implies a certain plan, some conception, however vague and ill-defined, of what life means.

Seth.

2. The perfect life is one, guided by a single comprehensive purpose, which runs through its entire course, and gathering up within itself all its varied activities, imparts to each its own significance.

Seth—Ethical Principles.

3. Every action implies purpose, that is a thought of something to be done, and therefore worth doing. The individual action does not stand alone, it connects itself with others, in the past and in the future; nor can we stop at any point in the progress or in the regress. In every action, there is implied a view narrower or larger, of life as a whole, some conception of its total scope and meaning for the man. A man does not, in general, make up his mind afresh about each particular action or consider it on its own merits; he refers it to its place in the general scheme or plan of life, which he has adopted at some time in the past. But such a scheme or plan of life is already an implicit theory of life.

Seth—Ethical Principles.

बहुशाखा ह्यनन्ताश्च

4. After all, practice implies theory. While a clear and adequate theory can be expected only after long crude practice, yet every life implies a certain plan, some conception, however vague and ill-defined, of what life means. No life is altogether haphazard or "from hand to mouth". Only the animal lives from moment to moment; even the children and the vicious man "look before and after", if they do not, like good men "see life steadily and see it whole".

Seth—*Ethical Principles.*

९. भोगैश्वर्यप्रसक्तानाम्

The defect of Hedonism as a rule of life is that if you persistently make pleasure your aim, you find after a short experience that nothing pleases.

Joad—*Counter Attack from the East.*

१७. दुःखान्तं च निगच्छति

The mastery of Self no doubt requires a continual watch. Every one however can win the victory if he chooses.

Avebury—Peace and Happiness.

१८. यत्तदग्रे विपमिव

True pleasures are paid for in advance ; false pleasures afterwards.

Avebury—Peace and Happiness.

१९. विषयेन्द्रियसंयोगात्

You have to acquire control over the sex impulses. The fool who cannot control the animal passion and trifles with the most serious relation in Nature—the Sex Relation—knows not that he is literally spilling his own blood—his own white blood that constitutes his vitality.

Ram Tirtha.

२०. यदग्रे चानुबन्धे च

The feeling and the object to which it corresponds, are like the two sides of a curve. They are distinguished from one

another, yet they are inseparable. And the nature of the objects makes all the difference in the world to the kind of pleasure that we feel.

Mackenzie--A Manual of Ethics.

२५. ते खल्वपि रमन्ते च

Take care to get what you like, or you will be forced to like what you get.

Bernard Shaw.

२४. या निशा सर्वभूतानाम्

1. He that saveth his life, shall lose and he that loseth his life, shall find it.

2. It is out of the death of the Natural man, that the Spiritual life is born.

Seth--Ethical Principlee.

२५. प्रवृत्तिं च निवृत्तिं च

Wisdom has been defined as knowing *what one ought to do next*; virtue in doing it.

Ram Tirtha.

३४. अनेकचित्तविभ्रान्ता

We might enjoy much peace, if we would not busy ourselves with the words and

deeds of other men, with things which appertain nothing to our charge.

How can he abide long in peace, who thrusts himself into the cares of others, who seeks occasions abroad, who little or seldom recollects himself within his own breast.

Imitation of Christ.

३५. यजन्ते नामयज्ञैस्ते

We find as a rule that liberal and sympathetic sects lose the intensity of religious feelings, and in their hands, religion is apt to degenerate into a sort of politico social club life.

Vivekananda—Bhaktiyo, a.

३६. प्रद्विषन्तोऽभ्यसूयकाः

On the other hand intensely narrow sectarians, whilst displaying a very commendable love of their own ideals, are seen to have acquired every particle of that love, by hating every one who is not exactly of the same opinion as they are.

Vivekananda—Bhaktiyoga.

४०. हिरण्ययेन पात्रेण

There have always been recognised evils greater than suffering and goods greater than freedom from suffering.

Mackenzie—Hindu Ethics.

४१. प्राप्तम् प्राप्तम् उपासीत

Our life is not to be guided by opportunism, by adjustments to events, but by principles of conduct which no circumstances can change. For that reason, it is not granted to any oracle-monger, to lift the veil of future.

Macnicol—Religion of Jesus.

४२. अस्त्येव त्वयि शंको अपि

1. Sensibility is no doubt a large and important element in human life, but it is not the *characteristic* element. The adult views the sorrows of the child as nothing but pure fancy. Consequent on the enlargement of consciousness, the ego becomes more and more unaffected by the minor things of life.

Stray Thoughts on Bhagavadgita.

2. "Odd that it is the sight of trouble which makes me want to live more earnestly; for the deeper you live, the more trouble you have. But I suppose that trouble is a man's birth-right and instinct makes him seek it."

Deland—Sydney.

५१. वासनौधस् त्वया पूर्वम्

Sow an act, and you reap a habit ;
Sow a habit and you reap a character ;
Sow a character and you reap a destiny.

Thackeray.

५५. द्वयं समं समाश्रयेत्

Spiritual progress is impossible without peace of mind, and peace of mind cannot be had, till the heart be purified.

Chambat Rai—Key of Knowledge.

५६. पौरुषं कारणं केचिद्

If a leech be applied to a mother's breast, it will suck blood and not milk.

Guru Das—Var. 17.

६०. यो यस्मिन् कुरुते कर्म

1. Your present surroundings are created by yourself, the little world of relations is of your own workmanship, your future will be your own doing. You are master of your own destiny.

Ram Tirtha.

६०. तादृशं तादृशेनैव

1. Every moment is a day of judgment.

Champat Rai—Key of Knowledge.

६१. सुशीघ्रमपि धावन्तम्

It should be recognised that the doctrine of Karma owes its far-reaching influence, and its marvellous vitality, to the elements of truth which underlie it. It is based on a conviction of the immense significance of all human activity.

Mackenzie—Hindu Ethics.

६२. उपतिष्ठति तिष्ठन्तम्

1. The laws do not recognise any such thing as a generally good man, or a habitually bad one. They are simply concerned

with each individual thought or act by itself. Every thought, whether good or bad, sets certain forces in motion, which must have their effect.

Champat Rai—Key of Knowledge.

2. 'Though the mills of God grind slowly.
Yet they grind exceeding small.
Though with patience He stands waiting.
With exactness grinds He all.

६६. तेषामादित्यवज्ज्ञानं

It is because the man is what he is, that any particular stimulus acts as stimulus to him. The "environment" is his environment; to another it would be none.

Seth.

६७. शुभाशुभाभ्याम् मार्गाभ्याम्

'The capacity of becoming voluntarily good, necessitates the possibility of becoming what is not good.

Koelle—Muhammad.

६८. अशुभाच्च चालितं याति

Corresponding to the conception of the standard as a Law, we speak of conduct as 'Right' or 'Wrong', and corresponding to the conception of the standard as an End, there are such terms as 'good' and 'bad'.

Muirhead—Elements of Ethics.

७२. युयोधि अस्मज् जुहुगणम् एनः

Christianity does not recognise suffering as the primary evil. Sin is the fundamental evil. Sin is not considered to be evil because it leads on to suffering, but on its own account.

Widgery.

८२. धर्म एव कृतः श्रेयान्

Science, as Bertrand Russel has pointed out, does not change man's desires; it merely increases his power of satisfying them. If the desires are good, this added power of satisfaction is itself a good; if evil, it is proportionately an evil.

Joad—Counter Attack from the East.

१५. अतिवादाद् वदाम्येष

1. Amiel asserts that civilisation rests on conscience, and not on science.

Avebury—Peace and Happiness.

2. Man lives under the power of the idea of the supreme reality of moral distinctions, and of their absolute significance. To invalidate the hypothesis would be to invalidate life which is based upon it.

Seth—Ethical Principles.

१६. प्रज्ञा हि नृणाम् अधिको विशेषः

1. There is no doubt that sensibility is a large and important element in human life. The question is whether it is the ultimate and the characteristic element.

Man is so constituted as to be susceptible to pleasure and pain, and he might conceivably make this susceptibility the sole guide of his life. That he cannot do so, consistently with his nature, is due to the fact that he is also so constituted, as to regulate his feelings, by reference not only to one

another, but to the rational nature, which belongs to the humanity and differentiates him from the animal creation.

In the animal pleasure and pain are the sovereign masters. In man they are subjected to the higher sovereignty of reason.

Seth.

2. The distinctive characteristic of man is that, he has the power of reflecting upon the immediate animal impulses which sway him, and of viewing them, one and all, in relation to a permanent and total good.

Seth.

१७. न मनुष्याच् श्रेष्ठतरं हि किञ्चित्

Yet it is the profoundest and at the same time the most obvious of truths, that man makes all the Vedas, Bibles and Qurans. They are such only to him who believes them to be such. The belief of the man makes them what they are.

*Bhagwan Das—Introduction to
Hindu Ethics.*

१८. यदा मा आगन् प्रथमजा ऋतस्य

1. It is the prerogative of a rational being to be self-legislative.

Seth.

2. Man could not have been the crown and the master-piece of God's workmanship, if he had not been made a free agent able to determine himself for good.

Koelle—Muhammad.

१००. तिर्यग्-योनां प्रसूयते

Unless above himself he can,
Erect himself, how mean a thing is man.

१०२. मर्त्येषु अग्निर् अमृतो निधायि

The law may be expressed consciously or unconsciously, by the being or merely, through the being. Now, the law of the life of a rational being, must be autonomy. Moral self-realisation is "realisation of Self by Self." The law of Nature's life, is heteronomy; it is part of a longer system, and comes under the law of that system. But a

rational being is an end in himself, and can find nowhere, save in his own nature, the law of his life. This is the prerogative of reason—to legislate for itself.

Seth.

१०४. अस्त्येवात्र न संशयः

That there is an absolute or ideal good is the assumption of every Ethical theory—an assumption which simply means that here, as every where, the universe is rational. The Scientific thinker cannot, any more than the ordinary man, escape from the faith in an absolute good. To surrender the conviction of an absolute human good would be fatal to all ethical enquiry.

Seth.

१०६. अस्ति चेत् तत् समुत्तीर्णो

As the faith in a Supreme Good must remain as long as life lasts, the scientific effect to convert that faith into rational insight of ethical theory, must also continue.

Seth.

१०९. धर्मो रक्षति रक्षितः

Every sort of energy and endurance, of courage and capacity for handling life's evils, is set free in those who have religious faith. For this reason, the strenuous type of character will in the battle-field of human history, always outwear the easy-going type, and religion will drive irreligion to the wall.

James—Journal of Ethics.

CHAPTER III

३. काम एष क्रोध एषः

1. One should always keep his temper. If he is in the right, he can surely keep it. If he is in the wrong, he cannot afford to lose it. One who loses his temper, loses his case.

Avebury.

2. Sin is the theological name for the evil, as it appears invading the will of man, and entrenching itself at the centre of his personality.

Macnicol—Religion of Jesus.

९. ध्यायतो विषयान्पुंसः

For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and an evil motion, and the consent.

And so little and little our wicked enemy getteth complete entrance, whilst he is not resisted in the beginning.

And the longer a man is negligent in resisting, so much the weaker does he become daily in himself, and the enemy stronger against him.

Imitation of Christ.

११. तम् तम् एवाभिजानाति

The man with tooth-ache thinks everybody happy, whose teeth are sound.

Bernard Shaw.

१३. अतः संकल्पसिद्धो अयं

If a portion of his wealth be diminished by chance, he would break his heart over it ; like that millionaire of Rome, who finding one day that he had only a million

pounds left, is said to have died in intense sorrow.

Lingesa Mahabhagavat.

१६. यान्येव पुरुषः कुर्वन्

Men are April when they woo,
December when they wed.

Shakespeare.

१७. नालं सुखाय सुहृदो

There is one person we can certainly make happy, if we set about the right way. He can do it, but no one else can, though others may help.

Avebury—Peace and Happiness.

१९. पुरुषः सुखदुःखानां

1. The poet gathers fruit from every tree.
Yea figs from thorns and grapes from
this tles he.

Touched by his hand the meanest weed
that grows

Towers to a lily, reddens to a rose.

Waston.

2. Mind is its own place, and can itself make a hell of heaven, or a heaven of hell.

Milton.

२१. येन तृप्यत्य् अभुञ्जानो

We all wish for peace and happiness. We cannot hope for more, and we need not wish for less.

Avebury.

२२ वाञ्छाकालं यथा वस्तु

The zest of our pleasures lies in the expectation, and the poignancy of our pains is due to our anxiety.

Strav Thoughts on the Bhagvat Gita.

२६. सर्वे आत्मवश सुखम्

It is your own look-out whether you would be happy or miserable.

Champat Rai—Key of Knowledge.

३ . योऽन्तः सुखाऽन्तरागम

And therefore a man should settle himself so fully in God, that he need not to seek many comforts of men.

Imitation of Christ.

३४. न जातु कामः कामानाम्

If we get the sense-enjoyment we desire, we become impatient for more, and thus make ourselves miserable. If we do not get the enjoyment, we have to suffer from disappointment.

*Mahabhagavat—Heart of the
Bhagvat Gita.*

३६. यश्चेतान् प्राप्नुयात् सर्वान्

The relation of happiness to desire (which directly mars the manifestation of the natural delight of the soul) may be expressed

mathematically as $\frac{\text{happiness}}{\text{desire}}$ so that if we

keep on increasing the denominator, our unit of happiness may be reduced to an infinitesimal fraction, but become whole by its elimination.

Champat Rai—Key of Knowledge.

३९. न प्राप्नोति क्वचित् किञ्चित्

Pleasure is as much beyond our reach, as treacle on elbow is to the tongue.

*Madhavacharya—
Sarva Darshan Samgraha.*

४०. तुष्टिस्तु परम सुखम्

The wise man knowing that the course of Nature does not make provision for the satisfaction of all our desires realises that the great secret of happiness lies in the reduction of our desires to a minimum.

Mackenzie—Manual of Ethics.

४२. विमुक्तः सर्वशः सुखी

He that does not measure the gift of Nature by his desires, finds that Nature makes ample provision for his hapiness.

Mohit Sen—Elements of Moral Philosophy.

४५. त्यागेनैकेन अमृतत्वम् आनशुः

Asceticism has been the expression of a sense of the supremacy of the spiritual over the material, of the eternal over the temporal, and however much one may disagree with the Hindu conceptions of the nature of the spiritual and the eternal, it means much that there should have been so many, who have sought resolutely and fearlessly, and

at all costs, to pursue the Highest that they knew.

Mackenzie—Hindu Ethics.

४८. गांशताद् अपि गोक्षीरं

The more a man possesses, over and above what he uses, the more care-worn he becomes.

Bernard Shaw—Man and Superman.

६३. यतो यतो निवर्तते

Lack of wealth is poverty, but lack of desire for wealth is richness.

The Mystics of Islam.

६४. यत् किञ्चिदपि संकल्प्य

We suffer because we sin, and we sin because we decline to suffer.

Illingworth—The Problem of Pain.

६६. सत्यस्योपनिषद् दमः

Do every day or two, something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test.

Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it, will be his salvation from ruin.

Muirhead—Elements of Ethics.

७६ विषयान् श्रुते यस्तु

A famous mystic was brought into the presence of Harun-ur-Rasid, who said to him "How great is thy abnegation?" He replied "Thine is greater, because I make abnegation of this world, and thou makest abnegation of the next."

Sell—The Faith of Islam.

७७. विहाय कामान्यः सर्वान्

The impulse towards pleasure, if too predominant, defeats its own aim, so that in order to get pleasure, it is necessary to seek something else, and the best way to get it, is often to forget it.

Mackenzie—Manual of Ethics.

७८. आपूर्यमाणम् अचलप्रतिष्ठं

1. Paradoxical as the assertion may be, the conscious ability to do without happiness gives the best prospect of realising such happiness as is attainable.

Mills.

2. A certain degree of disinterestedness seems to be the condition precedent in order to obtain full enjoyment. A man who maintains throughout an epicurean mood, fixing his aim on his own pleasure, does not catch the full spirit of the chase. His eagerness never gets the sharpness of edge, which imparts to pleasure its highest zest.

Mackenzie--Manual of Ethics.

न कामकामी

3. Folly is the direct pursuit of happiness.

Bernard Shaw.

८०. श्रद्धामयाऽयं पुरुषो

1. The most truly real thing about a man, is his highest ambition.

सत्त्वानुरूपा सर्वस्य

2. Happiness is relative to the nature of the person who enjoys it.

Mackenzie—Manual of Ethics.

८१. दिष्ट्या न त्वं शृगालो वै

It is better to be a human being dissatisfied, than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied.

Mill—Utilitarianism.

८२. आमिषे गृध्यमानानाम्

The happiness of a man is different from the happiness of a beast. The happiness of a wise man is different from the happiness of a fool. What constitutes our happiness, in fact depends upon the universe in which we live.

Mackenzie—Manual of Ethics.

आमिषं नैव नो हीष्टम्

The question of ethics is not what pleases but what ought to please; in what activities may I, as a human being, rightly take pleasure.

Seth.

८४. राहुग्रस्तस्य सोमस्य

True joy is the natural attribute of the soul, and becomes an actuality of experience, the moment one gives up the idea of extracting it from things outside of his own self.

Champat Rai—The Key of Knowledge.

८५. आत्मानं चेद् विजानीयाद्

Stone-walls do not a prison make

Nor iron-bars a cage.

A mind happy and contented

Take these for a hermitage.

८८. दुःखेष्वनुद्विग्नमना

The Self is more than the feeling, and it cannot obtain the satisfaction which it demands, in what is admittedly a mere form of feeling.

Muirhead—Elements of Ethics.

९२. तानि सर्वाणि संयम्य

An unorganised or chaotic life, at the beck and call of every stray desire, must be to such a being as man, a life not of happi-

ness, but of misery. In virtue of his rational nature, he must organise his life.

Seth.

९३. केलिः मात्सर्यमेव च

If there be any good in thee, believe that there is much more in others, that so thou mayest conserve humility within thee.

The humble enjoy continual peace, but in the heart of the proud is every and frequent indignation.

Imitation of Christ.

९७. एषः योगविधिः कृत्स्नः

It is a familiar psychological fact, that immersion in the pleasures of the senses, renders understanding of, and belief in, the value of spiritual ideas, difficult.

Mackenzie—Hindu Ethics.

९८. तपोमूलम् इदं सर्वम्

All moral progress consists in the subordination of the lower to the higher impulses; and at a certain stage, it may be

more important to conquer the lower than to give effect to the higher.

How far it is possible to effect this conquest without appeal to higher and more positive principles of action, is a question for the educator.

What is certain, is that morality begins in self-restraint and self-denial, and that it is impossible to conceive of circumstances, in which this negative element will be totally absent from it.

Muirhead--Elements of Ethics.

१००. शक्नोतीहैव यः सोढुं

Occasions of adversity best discover, how great virtue or strength each one hath. For occasions do not make a man frail, but they shew what he is.

Imitation of Christ.

१०२. यदा सर्वे प्रमुच्यन्ते

God is a man minus desire, and man is God plus desire.

Champat Rai--Key of Knowledge.

CHAPTER IV

१७. न हि कश्चित्क्षणमपि

Our choice lies, not between work and no work, but between drudgery and intelligent work, between working like a slave of Nature, and working like a Master.

Man, as he is, must work in spite of himself ; but it lies with him to choose the line of work. He may take a rope and hang himself, or use the self-same rope to bind elephants and tigers and rule them.

Lingesā Mahābhagavat—

Heart of the Bhagavat Gita.

१९. न कर्मणामनारम्भान्

We reap the effects of laziness, as well as of work. There is no escape. We may fret and fume, but there is no help for it.

Mahābhagavat—

Heart of the Bhagavat Gita.

२०. कामात्मता न प्रशस्ता

In denying human desire a place in the good life, asceticism denies the only means

by which the ideal end can ever pass into actuality.

Muirhead.

२६. यस्त्विन्द्रियाणि मनसा

To occupy the point of view of the Higher Self is not therefore to withdraw from all our desires, it is rather to place all our desires in their right relations to one another. Dirt has been defined as “matter in the wrong place”. So moral evil may be said to consist in the misplacement of desire.

Mackenzie—Manual of Ethics.

४४. यावत् गोस्तनपानाच्च

Life or practice, always precedes theory or explanation. We are men, before we are moralists.

Seth.

५१. कर्मेन्द्रियाणि संयम्य

It is possible to stop all sense work, but that will be useless, for a mind not qualified

for the higher stage, will ever keep thinking of sense pleasures.

Mahabhagavat---

Heart of the Bhagavat Gita.

५३. न बाह्यद्रव्यम् उत्सृज्य

Many seek to fly temptations and do fall more grievously into them.

Imitation of Christ.

५४. लब्ध्वा हि पृथिवीं कृत्स्नां

Most of the Sufi practices can be summed up in the word "poverty". What the Sufi aims at, is to undergo *out of choice*, the privations which the poor man undergoes *out of necessity*.

*Margoliouth—Early Development of
Muhammadianism.*

५६. आत्मज्ञानं समारम्भस्

"Think of the other world also" is a very wise counsel. But by an excess, it has changed into "Think of the other world only".

Bhagavan Das—In Hindu Ethics.

५७. सर्वथा धर्मनित्यन्तु

It does not mean that the good man is the man who always labours under a "Sense of duty." On the contrary by a familiar paradox, a man can only do his duty by forgetting to think about it, by interesting himself in the business on hand, and not in his motives for doing it.

Muirhead--The Elements of Ethics.

६२. संकल्पेषु निरारम्भो

True rest, true actlessness is to work always disinterestedly for the good of the world. Real rest indeed does not depend on working or not working. It is merely a state of the mind.

Mahabhagavat—

Heart of the Bhagavat Gita.

६४. आकिञ्चन्ये न मोक्षो अस्ति

Not lack of wealth, but lack of desire for wealth, is what marks the Sufi.

Nicholson.

६८. ग्रामान् निष्क्रम्य मुनयः

The man that is not yet perfectly dead to himself, is quickly tempted and overcome in small and trifling things.

Imitation of Christ.

७१. विषया विनिवर्तन्ते

1. Love of one object can be removed only when we have placed our love on something else.

Lingesa Mahabhagavat.

2. Virtue consists not in abstaining from vice, but in not desiring it.

Bernard Shaw—Man and Superman.

७२. उपोष्य संशिता भूत्वा

Apart from the social instructions and the rights and duties they represent, the individual life shrivels up into quite insignificant proportions. In connection with them, it expands to the full extent of its recognized capabilities.

Muirhead—Elements of Ethics.

७४. पत्राहारैर् अदमकुट्टैः

The perfection of a clock is not to go fast, but to go well.

८८. यथा यथैव जीवेद् हि

1. That life is worth living, is the postulate of life itself. Such a faith may be blind illusion, but it is none the less actual and inevitable.

Seth—Ethical Principles.

2. Even as scientific understanding starts with the assumption, that our powers are trustworthy, and will lead to a system of truth, which will make the universe intelligible, ethical endeavour assumes that life is worth living and will yield to the vision of the good. Logic and Ethics take for granted the meaningfulness of life, which they require, but cannot establish.

Radhakrishnan—An Idealist View of Life.

९४. श्रोत्रादीनीन्द्रियाण्यन्ये

In all of us, thought and action are acting and re-acting. Our thoughts influence acts as much as our acts influence

thoughts. A man who attends to his actions, will soon learn to attend to his thoughts.

९९. यज्ञशिष्टामृतभुजो

In this way individuality must be absorbed into personality, and the separate self, as separate, must die. We must “crucify the flesh” if we would live “the life of the spirit” and from the death of the Lower, emerges the life of the Higher Self.

Only this “crucifixion”, this “death” is not to be attained, as is sometimes supposed, by the *suppression* of the lower self, but by its *subordination* to the life of the higher self.

Muirhead.

१०४. अविद्यया मुन्यं तीर्त्वा

The Ethical side of the teaching of the Upanisads, comes out rather in relation to the preparation that is supposed to be necessary, before the individual is in a position to be able to attain deliverance.

Mackenzie—Hindu Ethics.

CHAPTER V

२. स्वल्पमप्यस्य धर्मस्य

All cannot indeed, reach in a single life, the highest in this path, but all can go forward.

Aurobinda.

५. यस्य सर्वे समारम्भाः

One should avoid the attitude in which objects and activities are looked at with an eye to their effect upon our own personal pleasure or happiness, rather, than the attitude of interest in the objects and activities simply as elements or conditions of a worthy human life.

Muirhead---Elements of Ethics.

१४. अनुबन्धं क्षयं हिंसाम्

The motive of what we do, is all important, as far as we ourselves are concerned, but matters comparatively little to others.

Avebury.

१५. यज्ञाय सृष्टः पुरुषो

To seek to rise above Duty or Law, is, as Kant said "moral fanaticism". Duty is the peculiar category of the human life, of the life of a being at once finite and infinite—the voice of the Ideal, to the actual man.

Seth—Ethical Principles.

१६. इन्द्रियस्येन्द्रियस्यार्थे

The struggle is not with Evil in general, or with Nature in abstract, it is with this particular form of evil, it is with our nature, or besetting sin. The forces of rebel Nature are concentrated at some one point, or at a few points.

Seth.

१७. रागद्वेषवियुक्तैस्तु

Karma Yoga teaches that work by itself is quite harmless, and all our miseries come from our Sanga.

If we just understand this aright, and avoid this error, work becomes a mere play to us, instead of being a bugbear.

Lingesa Mahabhagavat.

१८. प्रसन्नचेतसो ह्याशु

One should not merely do right things, but enjoy right things; not merely be industrious, but love industry; not merely be learned, but love knowledge; not merely be pure, but love purity; not merely do justice but to hunger and thirst after justice.

Khoda Baks—Essays Indian and Islamic.

३५. यष्टव्यमेवेति मनः

A man goes to catch his own shadow. Let him run till the end of time, never, never, will he be able to catch it. But let him turn his back upon the shadow and face the sun, then the same shadow begins to run after him.

The moment you turn your back upon success, the moment you cease to think of the consequences, the moment you concentrate your energy in your present duty, the same instant success is with you, nay dogging you.

Ram Tirtha.

४२. सत्कारमानपूजार्थं

'The life of a good religious person ought to be adorned with all virtues that he may inwardly be such, as outwardly he seemeth to men.

Imitation of Christ.

४८. यो अर्चितः प्रतिगृह्णति

One acquires Moral excellence, if the motive is pure ; material prosperity, if the act is outwardly good.

Annie Beasant.

४९. मानसं मनसैवायं

The motive of what we do, is all-important as far as we ourselves are concerned, but matters comparatively little to others.

Avebury

५२. कार्यमित्येव यत्कर्म

To do the right because it is right, in the scorn of consequence.

Tennyson.

५६. न म्रियेयुर् न जीवेयुर्

The thwarting of our wills, is the evidence of a Higher Will.

Macdonald—Vital Forces.

५७. अधिष्ठानं तथा कर्ता

It is no use jumping till you come to the ditch.

Avebury.

६०. शरीरवाङ्मनोभिर्यत्

First learn, then speak, then act.

Bukhari.

६३. मनसा चिन्तयन् धर्मं

We may indulge in tall talk and take very high flights, but we are like vultures all the same ; our mind is directed to the piece of carrion below.

Vivekananda.

६४. न धर्मसाधनं वाचा

1. If you do not act on what you profess to believe, you do not really and in truth, believe it.

Avebury—Peace and Happiness.

2. Conduct is a language that seldom lies.

3. To adopt a Kantian phrase, we may say that if reason without feeling is empty, feeling without reason is blind.

Seth.

६५. पठकाः पाठकाश्चैव

He who can, does.

He who can not, teaches.

Bernard Shaw.

६६. न गाथा गाथिनं शास्ति

It is easier to be wiser for others, than for oneself.

Avebury.

६८. न वेदानां परिभवात्

Cleverness serves for everything, but suffices for nothing.

Avebury.

७०. अस्तु वात्र फलं मा वा

Death may live, or death may die,
And truth be light or night,

Not for gain of heaven may man
Put away the Rule of Right.

Swinburne.

७१. धृत्युत्साहसमन्वितः

It is not a world in which any one can expect to be prosperous if he is easily discouraged.

Avebury.

७३. विषादी दीर्घसूत्री च

Millions are defeated in life's struggle not so much by heredity or environment as by themselves. Doubting their own worth, they create doubt in other minds. Placing a mean valuation upon their own ability, others accept their estimate.

Your own attitude will have more than anything else to do with establishing others' confidence in you. The world believes in the man who dares, the man who trusts himself.

Marden.

७४. धृत्या यया धारयते

Observe a method in the distribution of your time. Every hour will then know its proper employment, and no time will be lost. Idleness would be shut out at every avenue, and with her that numerous body of vices, that make up her train.

Bishop Horn.

७९. न शोकः शोचमानस्य

Worry never helps, but always hurts ; it never builds, but always tears down ; it never cures but always kills. Avoid it, as you would an assassin. It is without pity, conscience or remorse.

Miller—Life Triumphant.

८०. यत्तु कार्यम् भवेत् कार्यम्

It is no good worrying. Either we can change the circumstances or we cannot. If we can change them, of course we shall do so, and it is unnecessary to worry. If we cannot change them, it is clearly useless.

Avebury.

८१. शोकस्थानसहस्राणि

We torment ourselves more than others can torment us. The worst misfortunes are those that never happen after all.

Avebury.

८४. अयुध्यमानः म्रियते

The worst misfortunes are those that never happen at all.

Avebury--Peace and Happiness.

९२. ये शूराः ये च विक्रान्ताः

Let it be remembered that the happening of an unforeseen event does not mean that that event happens without a cause preceding it, (in other words that it is a pure intervention of God). It is only the concomitance of our actions, and the happenings of events which are without our control, that we designate by the word chance or luck, solely from the standpoint of success or failure.

Vaidya--Epic India.

१३. ऐकगुण्यम् अनीहायाम्

It is more often the seeker who finds, than one who is not searching.

Margoliouth-Muhammad.

१५. आयुर् न सुलभं लब्ध्वा

Time past we make our own by remembrance, the present by use, and the future by providence and foresight.

Avebury—Peace and Happiness.

१७. श्वः कार्यम् अद्य कुर्वीत

The present is ours,-the future may never be.

Seth.

१००. आरभेतैव कर्माणि

1. The more we do, the more we can do.

2. The object of rest and leisure is to prepare for energy and progress, the object of sloth is to avoid any exertion. *Avebury.*

3. And if he that firmly purposeth often faileth, what shall he do that seldom purposeth anything, or with little resolvedness.

Imitation of Christ.

१०३. युक्तः कर्मफलं त्यक्त्वा

The same sun which is the source of all energies and gives life to all, is also the cause of death by sun-stroke.

Stray Thoughts on the Bhagavat Gita.

CHAPTER VI

१०. यदा ते मोहकलिलं

1. The progress of moral education, brings us sooner or later, to therd stage, at which the Outer law, if it is to maintain its influence, must produce its "certificate of birth", or in other words, must show, that it is only the reflection of an inner order.

Seth.

2. For a child, a teacher is necessary, but the aim of the true teacher is to fit his pupil to do without a teacher.

Esslemont.

११. श्रुतिविप्रतिपन्ना ते

The problem is to find the centre of the Circle (the Law of Life), and the centre must lie within, and not without the Circle.

Seth—Ethical Principles.

१४. यया धर्ममधर्मं च

You ride using another man's season ticket, or you tell a white lie, or speak an unkind word; and conscience, if a little used to such thing, never winces. But you bow to the wrong man in the street, or you mispronounce a word, or you tip over a glass of water, and then you agonise about your short-coming all day long; yes from time to time for weeks. Such an impartial judge is the feeling of what you ought to have done.

Royce—Religious Aspect of Philosophy.

१८. ध्रुवं ज्योतिर् निहितं

Two things fill the mind with ever new and increasing admiration and awe, the

oftener and the more steadily we reflect on them : the starry heavens above and the moral law within.

Kant.

१९. राजा हि कम भुवनानाम् अभिथ्रीः

The inner experience has also the character of compulsion—a compulsion which goes beyond, and sometimes conflicts with that of the community. It is this fact which appears to be decisive against such theories of religion, which interpret conscience as due to the compulsion of the community.

Widgery.

२२. ईशानं भूतभव्यस्य

Conscience, what art thou?

thou tremendous power,

And art within ourselves another self.

A master-self that loves to domineer

And treat the monarch

frankly as the slave.

Young.

२४. एकः शास्ता न द्वितीयो अस्ति शास्ता।

'This above all, to thine ownself be true
And it must follow, as the night the day,
Thou canst not be false to any man.

Hamlet.

३१. यद् अन्यैर् विहितं नेच्छेद्

Act only on that maxim which thou canst
at the same time will to become a universal
law.

Kant.

३२. अहिंसा परमो धर्मस्

If love breaks law, it is the fulfilment of
law.

Ram Tirtha.

३४. न जातु नाहम् अस्मीति

If thou canst not make thyself such an
one as thou wouldest, how canst thou expect
to have another in all things to thy liking ?

Imitation of Christ.

३६. गृहं छत्राणि मित्राणि

1. Confound not love with attachment.
Your wife and children, instead of being

the circumscribing hedges of your affections, ought to be the centre of radiation of love to the whole world.

Rama Tirtha.

2. A man may love his country even above his own life, but a fairer spirit is still called for. Above and at the base of patriotism and suffusing it through and through, must be religion—love of the whole great world, in which every nation and all creation are included.

Younghusband.

Hare—Religions of the Empire.

३७. परिमुणन्ति शास्त्राणि

“Just cause” is always merely another name for our own cause, however unjust that cause may be.

Winternitz-Indian Literature.

३९. ममेति च भवेन् मृत्युर्

Had Adam eaten seven apples, and yet never claimed anything for his own, he would not have fallen.

Theologia Germanica.

४२. रमते निहरन् स्तेनः

We will have others kept under by strict laws, but in no sort will ourselves be restrained.

Imitation of Christ.

४७. नैव नित्यं जयस् तात

God hath thus ordered it, that we may learn to bear one another's burdens ; for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself ; but we ought to bear with one another, comfort one another, help, instruct and admonish one another.

Imitation of Christ.

६३. मैत्रः ब्राह्मण उच्यते

What does love mean ? Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you.

Ram Tirtha.

५३. कुर्याद् अन्यद् न वा कुर्याद्

If there be experiences of a higher order than the Ethical they transcend the Ethical

not by way of simple negation, but by way of fulfilment.

Mackenzie—Hindu Ethics.

५५. कः कस्य चोपकुरुते

The person—not the Society—is the ultimate Ethical unit. The individual is more than a mere instrument of the Society. He too is an Organism, and has a life and ends of his own.

Seth.

५६. न ह्यात्मनः प्रियतरः

I cannot love my neighbour as myself, any more, than I can love all my neighbours alike.

Seth—Ethical Principles.

६२. आत्मानम् असमाधाय

1. It must always be necessary to take more thought for our own individual development than for that of any one else, because each one best understands his own individual needs, and has the best means of working out his own nature to its perfection.

2. If every one were to devote himself *entirely* to the good of others, this would be fatal to the good of others. For if each one neglected himself, he would deteriorate in his ability to help others.

Mackenzie—A Manual of Ethics.

६३. स्वमर्थे यः परित्यज्य

1. There is, no doubt, a sort of pleasure in the assumed superiority implied in the supposed ability to help the poor, but let the physician heal himself, before he can hope to heal others. Conquest of the mind is the primary duty of the aspirant.

Chatterjee—Ethical

Conception of the Gatha.

2. If you begin by sacrificing yourself to those you love, you will end by hating those to whom you have sacrificed yourself.

Bernard Shaw.

६४. न परस्य न चात्मनः

1. We should try to reach a universal point of view—a point of view from which

our own private good is no more to us than the good of anyone else.

No doubt it must always be necessary for us to take more thoughts for our own individual development than for anyone else (because each one best understands his own needs), but when this is done from the point of view of the whole, it is no longer properly to be described as Egoism. It is Self-Realisation, but it is Self-Realisation for the sake of the whole. We seek neither our own good simply, nor the good of others simply, but the good, both of ourselves and of others, as members of a whole.

Mackenzie—A Manual of Ethics.

सर्वात्मनैव धर्मस्य

2. Not that we serve others, only to serve ourselves better. We ought not to regard another person, as the instrument, even of our highest self development. They too, are ends in themselves. Men are not mere individuals, but the bearers of a common personality.

Seth.

६५. श्रेयान्स्वधर्मो विगुणः

An erring conscience is a chimera.

Kant.

६६. श्रुतं प्रज्ञानुगं यस्य

1. In any progressive society, there must be liberty of action on the part of the individual within limits. There must be for him the possibility of escape from the circle into which he is born, into another and wider circle.

Mackenzie—Hindu Ethics.

2. Individuality (conscience) applied alone, leads to anarchy. Society (Tradition), if it be not constantly interpreted and impelled upon the route of the future, by the intention of conscience, begets despotism and immobility. *Truth is found at their point of intersection.*

*Mazzini—Essays on the
Condition of Europe.*

६९. यद् हिंसादिकृतं कर्म

We cannot (justifying the means by the end) defend the holy Crispinus "who stole

leather to make boots for the poor " nor the persecution of heresy, whose weapons were the thumb-screw and the stake, and whose intention the advancement of the glory of the Lord.

*Mohit Sen—The Elements of
Moral Philosophy.*

७३. आत्मन्येवात्मनात्मानं

A person sees Personality in every person and finds satisfaction in Personality in every other Person.

Mackenzie—A Manual of Ethics.

७४. आत्मौपम्येन

How is it possible to discern the soul of goodness in things evil? By means of love, says Jalaluddin, and the knowledge which love alone can give.

Nicholson—The Mystics of Islam.

७६. इहैव तैर्जितः सर्गः

The only medium through which spiritual force can be transmitted is love.

Vivekananda—Bhaktiyoga.

७९. यद् यद् इच्छन्ति तत् सर्वम्

Anyone—a fool or an idiot can be exclusive. It comes easy. It takes and signifies a large nature to be universal, to be inclusive. Only the man or woman of a small personal, self-centred, self-seeking nature is exclusive. The man or woman of a large royal un-self-centred nature never is.

The larger the man or the woman, the more inclusive they are, in their love and in their friendships. The smaller the man or the woman, the more dwarfed and dwindling their nature, the more they pride themselves in their exclusiveness.

Trine—In Tune with the Infinite.

९०. नैकम् इच्छेद् गणं हित्वा

The idea of stamping out all controversy and division, stamping out all thoughts, by imposing one dogmatic creed upon all believes, is altogether an autocratic idea ; it is the idea of the single-handed man, who

feels that to work at all, he must be free from opposition and criticism.

Wells—Outlines of History.

९१. धर्मार्थे पृथिवीं त्यजेत्

One must not prefer one's life to one's Self.

Avebury.

९७. मिथ्याप्रवृत्तान्

To lie as Desdemona lied, and deceive like Pylades, to commit suicide with Otho and sacrilege with David.

Mackenzie—A Manual of Ethics

९८. मनः करोति पुण्यानि

There are works formally evil, which may be the outcome of stupidity, or good intention unskilfully executed, as well as of evil purpose. And there are deeds apparently good, which are the outcome of long-sighted wickedness.

Mackenzie.

९९. एकोदरकृतं व्याघ्रः

“If I” said Dr. Johnson “fling half-a-crown to a beggar, with the intention to break his head, and he picks it up and buys victuals with it, the physical effect is good but with respect to me, the action is very wrong”.

Mackenzie—A Manual of Ethics.

१०१. ईश्वरो वा भवेत् कर्ता

. Every statement of moral duty, implies at least pre-suppositions of a metaphysical or theological kind, and the barely ethical is something that does not exist.

· In such a case the student of morals has to proceed beyond the ethical, to the foundations on which the ethical rests.

Mackenzie—Hindu Ethics.

१०४. न तद् अस्ति न यत् सत्यम्

An erring conscience is a chimera.

Kant.

१०६. समानां श्रद्धाधानानां

The unity or solidarity of the Individual and Society must be so conceived, that the wider social life, with which he identifies himself, so far from destroying the personal life of the individual, shall focus and realise itself in that life.

Seth--Ethical Principles.

१०७. न हिनस्ति नारभते

There is a self-assertiveness which is not selfish—a sense of the worth of Personality which is not pride.

Mackenzie--Hindu Ethics.

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CHAPTER VII

२. बुद्धिर्द्वैधं वेदितव्यम्

Bukhari says “First learn, then speak, then act”.

Zwemer.

३. धर्मो ह्यनीयान् वचनाद्

There was no want of universalisation in the matter, when Rob Roy proclaimed

The good old rule

The simple plan

That those would take

Who have the power

And those would keep who can.

And if a mere formal consistency—the possibility of universalisation alone—was the sole test of moral worth, no body could take any exception to the philosophy of the honourable gentleman.

*Chatterjee—Ethical Conceptions
of the Gatha.*

४. न विधिर् ग्रसते प्रज्ञां

A machine is rigid—an organism vitally flexible. The one exists, the other lives.

Khoda Baksh.

१४. भवेत् सत्यम् अवक्तव्यम्

On the area of every human society, and mixed with its throngs, there are always

C. N. 3

some who are *in* it, but not *of* it, who are there not to serve it, but to prey upon it, to use its order for the impunity of disorder and wrest its right into opportunities of wrong. Assassins, robbers, enemies with arms in their hands, madmen, are beyond the pale of such protection. The same principle applies to those who try to turn the postulate of speech to the defeat of its own ends, and through its fidelity, compel it to play the traitor. If beneath the mark, which I detect, I see the features of a false brother, who seeks access to truth in order to desecrate it, then I am not disloyal to the real order of things, if I keep it from him, even by telling him something else, by preventing truth being turned into an accomplice of crime

Marteneau.

१५. ये न्यायेन जिहीर्षन्त

Just as each man is thought to have a natural right to personal security generally, but not if he is himself attempting to injure